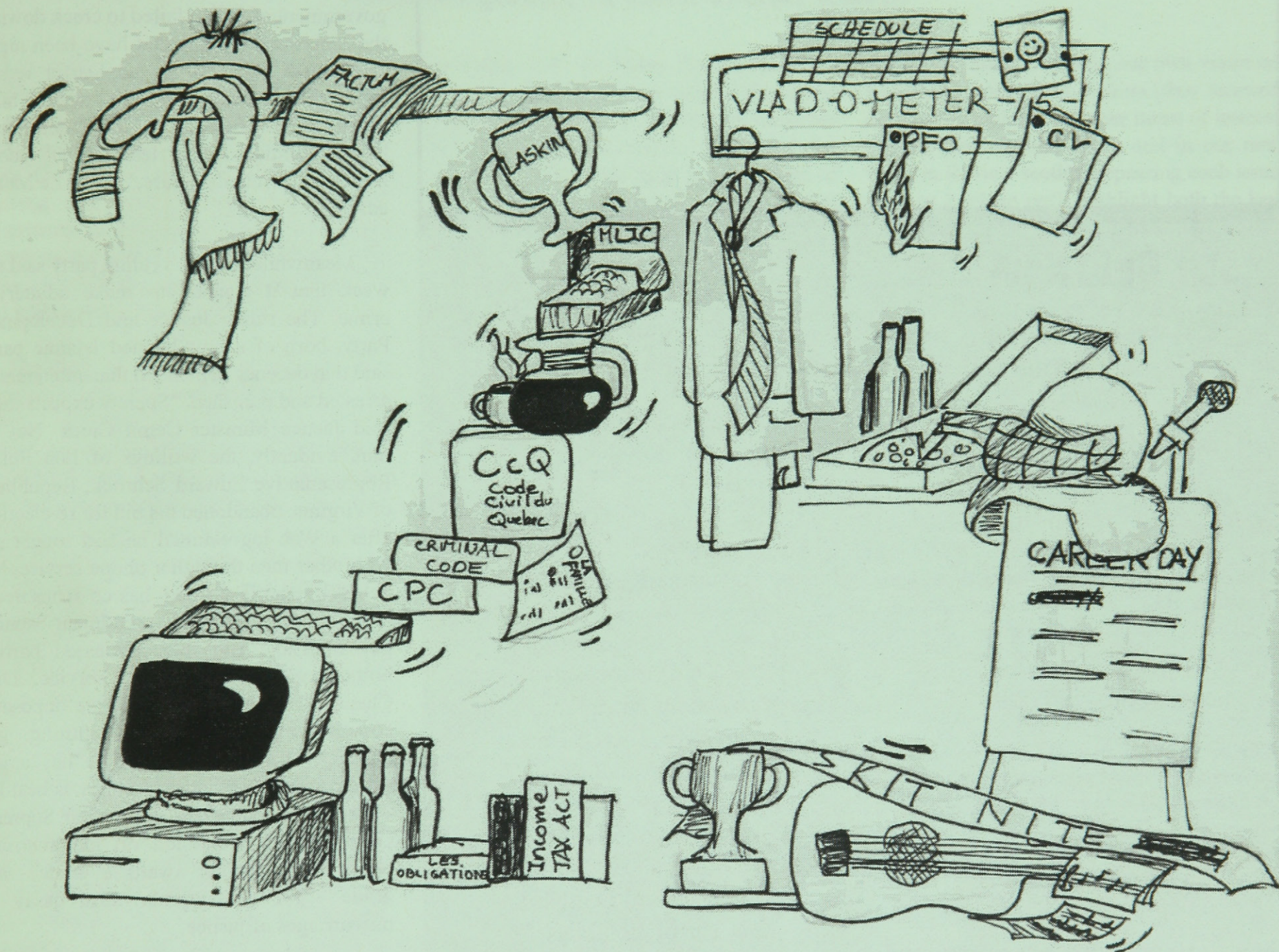


Quid Novi

McGill University, Faculty of Law
Volume 25, no. 1 - September 8, 2004



The Quid: 25
years of faculty
Life

In This Issue...

- 3 Editorial
- 4 Tears are Not Enough
- 5 History of McGill Law
- 7 More Tears ...
- 11 A Transsystemic Dragon
- 12 A Summer in Yemen
- 13 Recruitment Myths
- 14 Civil Law Property Tour

Quid Novi

3661 Peel Street
Montréal, Québec
H2A 1X1
(514) 398-4430

quid.law@mcgill.ca
<http://www.law.mcgill.ca/quid>

The *Quid Novi* is published weekly by the students of the Faculty of Law at McGill University. Production is made possible through the direct support of students.

All contents copyright 2004 *Quid Novi*.

Les opinions exprimées sont propres aux auteurs et ne reflètent pas nécessairement celles de l'équipe du *Quid Novi*.

The content of this publication does not necessarily reflect the views of the McGill Law Students' Association or of McGill University.

Envoyez vos commentaires ou articles avant jeudi 5pm à l'adresse: quid.law@mcgill.ca

Toute contribution doit indiquer l'auteur et son origine et n'est publiée qu'à la discrétion du comité de rédaction, qui basera sa décision sur la politique de rédaction telle que décrite à l'adresse:

<http://www.law.mcgill.ca/quid/edpolicy.html>.

Contributions should preferably be submitted as a .doc attachment. All anonymous submissions will be rejected.

Editors-in-Chief
Jason MacLean
Aram Ryu

Assistant Editors-in-Chief
Émélie-Anne Desjardins
Lindsey Miller

Managing Editors
Andrea Gede-Lange
Karina Kesserwan

Layout Editors
Dan Ambrosini
Adam DiStefano
Naomi Kikoler
Lisa Schneiderman

Associate Editors
Joseph Adams
Joël-David Dalibard
Carl Dholandas
David Perri

Web Editors
Bram Dov Abramson
Luisa Cetina

Cover Artist and Cartoonist
Émélie-Anne Desjardins

Week In Review ...

U.S. president George W. Bush declared the world a safer place since he took office in 2000. The week that ended with a deadly siege at a school in southern Russia began with another act of terror: a woman detonated a suicide bomb outside a crowded Moscow subway station. Insurgents kidnapped two French journalists in Iraq and said they would be released only if France allowed Muslim girls to wear scarves in public schools. The government of Sudan failed to crack down on the Janjaweed militias that have been raping and killing civilians in the Darfur region. More than a million people, mostly black villagers, have been driven from their homes by the militias, and at least 30,000 people have died. "Nobody is safe," said a *Le Monde* editorial.

Meanwhile, Turkey's ruling party said this week that it planned to make adultery a crime. The ruling Justice and Development Party, born of a now-banned Islamic party, said that decency demanded that adulterers be arrested and punished. "Society expects this," said Justice Minister Cemil Cicek. Not for him, evidently, the writings of Lon Fuller. Representative Edward Schrock, Republican of Virginia, abandoned his bid for re-election, after a Web log claimed he had sought sex with other men through a phone service. Mr. Schrock, who is married, has co-sponsored a proposed constitutional amendment banning gay marriage and has advocated barring homosexuals from military service. Dick Cheney, for his part, said that he opposes a constitutional amendment banning gay marriage; he explained that he has a gay daughter and that marriage policy is best left to the states. Canadians await their Supreme Court's advisory opinion on gay marriage while Hugh Sandler awaits a grade - any grade - for his summer term essay on miscarriages of justice.

Finally, a janitor at Tate Modern in London threw out a work of art because he thought it was just a bag of garbage; the artwork, entitled "Recreation of First Public Demonstration of Auto-Destructive Art," was in fact a bag of garbage. Swiss researchers found that people really do enjoy revenge.

J.M.

EDITOR'S PAGE:

A Quarter Century of the Quid

by Jason MacLean, Co-Editor-in-Chief (Law II)

It is with great pleasure that I introduce this, the first issue of the twenty-fifth anniversary of the Quid Novi, the exclusive newspaper of the McGill Faculty of Law. The year ahead promises to be an exciting one, and I'd like to take this opportunity to share with you some of new initiatives we're working on here at the Quid as we try to build upon the solid foundation of past editorial excellence at the Faculty.

The first is a collection of new and occasional columns. In keeping with our historic anniversary, Dan Ambrosini will publish an unofficial and eclectic history of the McGill Law Faculty over roughly eight 25-year periods, beginning in this issue with an account of the Faculty between the years 1828-1850. Émélie-Anne Desjardins, in addition to drawing covers and cartoons, is planning a bi-weekly column on environmental law. Our poet-in-residence, Akbar Hussain, will share with us his highly idiosyncratic and always entertaining takes on the latest in popular culture and, when the muse abides, the occasional haiku. Carl Dholandas is hard at work on his political column, which will chronicle the highs and lows (mostly the lows) of Canadian politics past and present, beginning next week with his anatomy of the recent federal election. Also debuting next week is the highly anticipated and yet utterly unpredictable

horoscope of Brody Sloan. Noah Billick, the hardest working man this side of Thompson House, is preparing to unveil very soon his "Point-Counterpoint" column in which he will endeavor to shed light on both sides of some of the thorniest issues at stake here at McGill Law and in the world at large.

Other exciting features to look for in the coming weeks include additional summer tales, profiles of the various research institutes at the Faculty, professorial contributions, including this week Professor Macdonald's timely and moving speech on volunteerism, alumni contributions, student announcements, dispatches from the Faculty's sporting life, the Second Annual "Dean for a Day" essay contest, wholly unsolicited advice from your fellow students, most of which is rather dubious indeed with the notable exception of Derek McKee's excellent piece in this issue regarding recruitment myths, firm advertisements and infomercials, the occasional article of interest from the student newspaper of the University of Montreal Faculty of Law, and nary a word, I promise, about pass-fail grading, the red book (which, for the record, most emphatically does not blow), or course summaries (read them if you must, it's your life).

Not to be (completely) outdone by these intrepid efforts, my fellow Editor-in-Chief,

Aram Ryu, and I will offer our own views on law school, academics, lockers (they screwed me again!), and sundry other items of interest in both this editorial space and in our new Week in Review section appearing each issue on page 2 where we'll highlight both the key events and the overlooked items from around the Faculty and the world beyond lest you succumb to the tunnel vision that law school seems to inspire in even the best of us. There is a big world out there beyond legal methodology and JCIP. You'll see soon enough.

Of course the success of the Quid ultimately depends on you, dear reader. What, pray, can you do? For one, read the Quid each week. For another, write for the Quid. About ... whatever. McGill Law students make up the best and the brightest students in the country. If you're concerned enough about something to write about it, chances are everyone else is going to find your ideas as interesting as you do; this goes especially for first year students. Or maybe you will read something that provokes you to pen a constructive response. Whatever it is, don't keep it to yourself - submit an article, fire off a letter to the editor, or go online and comment via the Quid's web log. The Quid, after all, is your paper. Help us make it as lively and interesting as possible.

Write for the Quid!
quid.law@mcgill.ca
by Thursdays at 5pm

Tears (and Money) Are Not Enough...

by Professor Roderick A. Macdonald (Law CLV)

The following is Professor Macdonald's address to the Pro Bono student society of Wednesday, 1 September 2004.

Prologue

Let me start by thanking each of you for turning out to hear about Pro Bono. To highlight the character of my remarks this evening I have borrowed for my title the name of the song composed by Canadian musicians as part of Bob Geldoff's famine relief musical endeavour of the late 1980s -- Tears are not enough. In keeping with the occasion, I have, however, added a further dimension: money isn't enough either.

J'aimerais commencer en vous remerciant de me permettre de vous adresser la parole en ce moment important de votre formation juridique. Je voudrais aussi féliciter le groupe de Pro Bono Students Canada à McGill pour son initiative de créer des stages permettant aux étudiants et étudiantes en droit de se découvrir dans le bénévolat et d'apprendre l'éthique et l'art du juriste en assumant les responsabilités associées à l'action. Il va sans dire ce soir que le bénévolat constitue une occasion sans pareil pour susciter et entretenir l'excellence personnelle de ceux qui aspirent à devenir des juristes au Canada.

Obviously, Pro Bono involvement is important for purely instrumental reasons -- both personal and social. Let me quickly note some of these: keeping up to date on the law; sharing responses to new challenges; learning how to work with others in solution-oriented settings; building a c.v.; providing important services to the larger community; seeing first-hand the consequences of a lack of access to justice;

and so on.

But Pro Bono engagement is even more significant as a way of being alive: it is important for what it says about one's attitudes towards life and learning.

An Autobiographical Introduction

I really only have one big idea to offer this evening. Simply put, we should never forget that it is the soul -- that sense of wonder we experience when we engage with others in projects bigger than ourselves -- rather than the intellect that is most in need of nourishment, most in need of education, and most in need of our careful attention and self-discipline.

Put another way, for the law teacher, for the law student, for the lawyer, notary and judge -- indeed for each of us who embarks upon a life in the law -- it is the "who am I?" rather than the "what do I know?" that is the fundamental question.

Let me quickly develop this idea autobiographically. After all, we can only speak authentically -- even if but partially -- about whom we are, and who we want to be.

In the fall of 1966 I was a bright-eyed youth of 18 who was beginning his first year at York University in Toronto. Among my courses were two that marked me in a way I can still consciously recall. The one -- Natural Science 102: History of the Physical Sciences in Europe -- I took in the Burton Auditorium along with about 700 other first-

year students. The other -- English 101: English and American Poetry Between the Wars -- I took in a class of about 35.

The first course left me uncertain about even the most basic assumptions upon which I held the universe to rest. It routinely yanked me forwards and backwards through the great dilemmas that have vexed scientific thinkers from the Greeks, Anaxagoras and Xenophon, to Karl Popper and Thomas Kuhn in our own time. No-one who carefully engaged with the material presented in that course could fail to locate, in slightly differing formulations, what have become the major themes of contemporary debate about the place of law in society -- about the relationship between knowledge and power.

I discovered that even science and the so-called objective scientific method rest on assumptions that are located in a particular time and space. That is, one does not have to be a radical or a nihilist to accept that rationality is itself relative, contingent and contextualized.

If the first course destabilized me intellectually, the second course often left me emotionally drained. Whether it was W.B. Yeats or T.S. Eliot or Robert Frost or Wallace Stevens, I watched my own life conjured up and laid bare in a variety of poetic forms by a host of authors I had never met. And as this fragile life of adolescence has passed into a fragile life of middle age -- of that age where one realizes that one is growing older faster than one is growing wiser -- the liberating (and at the same time terrifying) power of literature has remained a

(Continued on pg. 7)

THE HISTORY OF MCGILL FACULTY OF LAW

PART 1: 1828-1850

by Daniele L. Ambrosini (Law II)

With the advent of a new school year at the law faculty we find ourselves surrounded by new and unfamiliar faces of first year and returning students, new teaching staff and professors. Renovations are in progress to improve the computer room in the basement, and the LSA is discussing more extensive renovations with a 'Launch the Lounge' project.

In order that we do not forget the rich historical roots of the McGill Faculty of Law, I should like to briefly explore our history, lest we not regret that we never bothered to appreciate the school that we spent three or more years studying at.

The history of McGill University has had a reputation of attracting and producing an interesting mélange of people for more than 150 years both in and outside of the law faculty. Some of the more popular and bizarre stories that you may encounter around campus include a story that it was a McGill student who accidentally killed Harry Houdini while he was visiting in the early 1900's. In order to test out whether Mr. Houdini was a fraud or not, the student had the brilliant notion of delivering three blows to his stomach while he wasn't looking. Harry Houdini died 11 days later due to a ruptured appendix.

You may also come across another story that the serial killer "Jack the Ripper" was a McGill trained physician who matches the criminal profile of Dr. Thomas Neill Cream. Dr. Cream was a student in McGill medicine who wrote his doctoral thesis on the topic of chloroform, a poisonous substance that is dangerous in high doses. He frequently

traveled back and forth to England.

The teaching of law at McGill may have started as early as 1829, when Reverend John Strachan, delivered occasional lectures as a Professor of History and Civil Law. Reverend Strachan thought that the ideal lawyer was someone worthy, intelligent, loyal, a gentlemen of high character, of large property, and of superior information.

In 1843 the Vice-Principal of McGill College, William Turnbull Leach, introduced a regular course of law lectures at McGill College. He also served as a professor of the Faculty of Arts, of the Molson Chair of English literature, and of logic, moral and mental philosophy.

One year later, in 1844, Montrealer William Badgley was appointed as Lecturer in Law at McGill College where his lectures consisted of Roman law, international law, and legal history. Badgley was an unificationist and did not teach law in a transsystemic style, but still tried to facilitate the integration of Upper and Lower Canadian law.

In 1849, William Badgley took on John Abbott as his first associate, another McGill graduate, and together they developed the law firm Badgley and Abbott, later known as McMaster, Meighen, now known as the law firm Borden Ladner Gervais. Eventually John Abbott became a lecturer of law in 1853, and was a specialist in commercial law, mainly interested in contracts, bankruptcies, partnerships and banking. It is believed that Abbott enjoyed the largest professional income of any advocate in the province for many years. He went on to act as Mayor of Montreal and was one of Prime

Minister Madonald's most influential lieutenants during the confederation period.

In 1843, McGill College constructed its first buildings, the central and east wings of the present Arts Building. In 1848, 23 young men petitioned the Bar for a course of formal instruction in law and the awarding of B.C.L. degree, as they had already attended informal lectures by Professor Badgley. The Board of Governors decided that to be granted the B.C.L. degree it was required that matriculation for students should consist of one year of study in Arts and two years in Law. At the same time, King's College in Toronto suggested that "any respectable person willing to pay the fees and against whom the Professor has no objection to argue, is admitted to attendance..."

A class of twenty-two men began their studies at McGill paying a fee of £ 2 per student per term (a total of 9 terms over 3 years). They studied criminal law, Roman law, international law, legal history, civil law, English government, old French law, and legal bibliography. In 1850, the first five members to receive a McGill B.C.L degree were:

1. Cristopher C. Abbott (the younger brother of John J.C. Abbott)
2. Brown Chamberlin (later became a journalist the Montreal "Gazette")
3. William Busby Lambe (brother in-law of William Badgley)
4. Alexander Morris (articled as a student of law in John A. Macdonald's Lieutenant Governor of Manitoba and Governor of McGill College)
5. Romeo H. Stephens

Check out the Quid online
www.law.mcgill.ca/quid/

Friends of the Library

McGill University Libraries

3459 McTavish
Montréal, Québec, Canada
H3A 1Y1
Tel: (514) 398-4677
Fax: (514) 398-3561

Les Amis de la Bibliothèque



Les Bibliothèques de l'Université McGill

Committee/Comité :

President/Président:

Hon. John H. Gomery

Immediate Past-President

Sheila Goldbloom

Treasurer/Trésorier:

Mark Boghen

Secretary/Sécretaire:

Bruna Ceccolini

(ex-officio)

Janet Blachford

Sheila Bourke

Frances Groen

(ex-officio)

David Hannaford

Peter Hutchins

Helen Kahn

Julie Keith

Jewel Lowenstein

Eleanor MacLean

Irena Murray

(ex-officio)

Michael P. Maxwell

Steven Spodek

(ex-officio)

HONORARY MEMBERS MEMBRES HONORAIRE

Edgar Cohen

Ronald Cohen

THE FRIENDS OF THE LIBRARY ARE PLEASED TO PRESENT

LOVE ON TRIAL: SAME-SEX MARRIAGE IN THE COURT OF SHAKESPEARE

Monday, September 27, 2004

6:00 p.m

McGill Redpath Hall

861 Sherbrooke Street West



Desmond Manderson, Canada Research Chair in Law and Discourse, Faculty of Law,
McGill University

V

Paul Yachnin, Tomlinson Professor of Shakespeare Studies, Department of English,
McGill University

Mr. Justice Allan Hilton, Respondent

Professors Manderson and Yachnin will describe the McGill Shakespeare Moot Court project and will then debate the issues of same-sex marriage in the "Court of Shakespeare," a legal forum whose sole Institutes, Codex, and Digest is comprised by the plays of William Shakespeare.

Reception to follow

RSVP: 398-4681

constant.

I discovered that even if our intellect is largely bewitched by culture and its contemporary artefacts, there are at least some parts of our being that transcend the here and now. That is, one does not have to be a mystic to accept that aspiration precedes accomplishment, and that belief precedes behaviour.

Of course, the central insight of my first-year studies -- that leading a meaningful life means reaching out for something beyond oneself -- took many years to reach my consciousness. Indeed I passed through three more years of a Liberal Arts education and seven years of a legal education before again being challenged by that insight. The occasion was my engagement with issues of law and poverty, social exclusion, and access to justice -- an engagement that has become a life-long preoccupation.

En juillet 1975, nouvellement diplômé d'un programme de maîtrise en droit, j'ai accepté un poste de professeur à l'Université de Windsor -- en grande partie parce que je voulais m'impliquer dans son Programme de droit communautaire. Bientôt je devins Directeur de ce programme novateur d'éducation juridique populaire. Pendant quatre ans nous avons monté plusieurs projets qui avaient pour but de favoriser l'empowerment des citoyens et citoyennes: nous avons produit des messages vidéos diffusés sur la chaîne de télévision communautaire et des bandes audio intitulées "la Minute juridique" qui furent diffusées à la radio commerciale; nous avons créé et distribué gratuitement des dépliants, des livres et d'autres textes aux bibliothèques publiques; nous avons organisé des ateliers pour le public et des séminaires pour les enseignants du secondaire; nous avons publié un livre de bandes dessinées sur les fondements et l'histoire du droit au Canada; nous avons fondé la Revue canadienne de droit communautaire; et finalement nous avons parrainé "la Caravane de droit communautaire" qui a visité les petites villes à travers le grand-nord ontarien pendant l'été.

Quelques dix ans après, le Ministre de la justice du Québec m'a demandé de présider une groupe d'Études sur l'accessibilité à la justice. Notre rapport offrait une vaste gamme de recommandations: de l'amélioration du système d'aide juridique à la mise au point de la Cour des petites

créances; de la simplification des règles de procédure civile à la modification du recours collectif; des programmes de frais juridiques pré-acquittés à la création des modes alternatifs de règlement de différends; des services téléphonique d'information juridique à la rédaction législative en langue simplifiée; de l'information juridique à l'intention des locataires, des consommateurs, des réfugiés et des victimes de la brutalité policière.

For it is in the implicit recognition of one's own vulnerability in the vulnerability of another that is the highest vocation of a volunteer. It is, I believe, the project which defines us as responsible human beings.

Au même moment, l'Institut canadien des recherches avancées m'a invité à diriger son programme de Droit et société. Explorer comment la conception du pluralisme juridique pouvait nous aider à comprendre les failles de notre système judiciaire fut un des thèmes principaux de ce programme. Nous avons essayé de découvrir pourquoi autant de Canadiens n'avaient aucun accès aux institutions de justice et pourquoi le droit écrit dans les livres n'avaient presque aucun impacte sur les situations sociales qu'il visait. En bref, nous avions pour mandat d'enquêter sur les raisons pourquoi le système qui fait tant de promesses dans ses Chartes canadienne et québécoise de droit des la personne livrait si peu aux citoyens et citoyennes les plus démunis?

Entre 1994 et 1997 nous avons fait pas mal de progrès dans nos efforts de comprendre le problème. Nous avons mené une étude empirique des demandeurs devant la Cour de petites créances de Montréal. Nous avons examiné 9000 dossiers pour obtenir un profil socio-démographique de ces demandeurs et demandereses. Nous avons poursuivi notre recherche avec des entrevues avec ces demandeurs, les juges, les représentants communautaires, et ceux et celles qui se sont servi d'autres modes de règlement des différends. Nous avons découvert que cette institution créée pour faciliter l'accès à la justice avait peu d'impact. Les groupes exclus, vous ne serez pas surprise de l'apprendre, furent des femmes, des minorités visibles, les autochtones, les jeunes, les personnes âgées, les personnes peu éduquées, les démunis, les immigrants et ceux et celles qui ne parlaient ni français ni anglais.

Two corollaries may be derived from these autobiographical reflexions. First of all, however much the law and its agents -- legislators, lawyers, law professors, judges -- make and remake the world in a particular image that bears witness to truth, this truth remains necessarily contingent and ineffable, necessarily immanent and indefinable. Truth in law is as contingent and ineffable as scientific truth.

Secondly, however much the ambition of law and its agents is cast in terms of producing some kind of objective scientific truth and justice, its real achievements will be in domains and ideas we associate more with the humanities: the realm of poetry, music, dance and art. The test of law as a human institution is how well it speaks to as aspirations as human beings -- to our capacities as people to create and find meaning in our lives and in our relationships with others.

I'd like to pursue these thoughts by reflecting on four questions that I hope will resonate with your own expectations and understandings of the great adventure as Pro Bono volunteers upon which you are about to embark.

1. Who am I?
2. Who do I aspire to become?
3. How can I achieve the me I want to be?
4. Where do Pro Bono activities fit in with your aspirations and their achievement?

Who Am I?

Je commence avec la question "qui suis-je?"

J'aimerais répondre à cette question indirectement et, de nouveau, de façon biographique. Dans une certaine mesure, la réponse à la question "qui suis-je?"

commence avec la question "qui fus-je?" et continue avec la question "qui veux-je devenir?"

Réfléchissons un instant sur la question "qui fus-je?" Imaginons que nous n'avons qu'une semaine à vivre. Comment décrirons-nous l'histoire de notre vie? Évidemment nous pourrions bien réciter nos accomplissements et noter que nous avons travaillé fort pour les réaliser. En d'autres termes, nous pourrions narrer notre vie comme je viens juste de le faire. Mais cette approche hollywoodienne (aussi celle des biographies politiques) serait inintéressante et peu révélatrice de qui nous sommes.

En revanche, je crois que nous devons commencer en nous rappelant notre bonne fortune. Plusieurs parmi nous, et je me compte parmi ce groupe, ont eu beaucoup de chance dans nos vies -- beaucoup plus que d'autres. Nous avons une tendance à oublier ce fait quand nous nous déprimons sur nos échecs et ceux de nos désirs qui ne sont pas comblés.

Pensez un moment à ma situation. Je suis en bon santé; j'ai une famille que j'adore, mes parents proches me soutiennent toujours; j'ai plusieurs bons amis, j'ai un travail que j'aime et qui me donne beaucoup de plaisir; j'ai la chance de poursuivre d'autres intérêts, et mes loisirs me procurent de grandes joies ... et, tout ceci avec pas plus qu'une culpabilité assez relative quant à ma bonne fortune.

As I mentioned earlier, these are blessings I took a long time to recognize, despite the persistent (though gentle) prodding of others. Indeed, it was only at age 50, shortly after my father died in 1998, that the beginnings of awareness dawned on me. I found among his papers a letter that he and my mother (who had died almost twenty years earlier in 1981) had written on my 30th birthday just after I took over the Community Law Programme at Windsor. This letter they intended me to read after their deaths.

In that letter, dated August 6, 1978 and addressed to me as a beginning teacher, there was a solemn injunction -- literally a voice beyond the grave: make your life a project. But there was more.

They reminded me of my good fortune in life -- health, love, friendships, energy and

capacity.

They reminded me that one is not placed in this world to seek one's own happiness above all else. Rather one lives, and one ought to live, to promote the welfare of others -- in their words, to do one's duty.

They reminded me that every person has within them potentialities and aspirations -- recognizing everyone's uniqueness and everyone's goodness sustains these aspirations.

And most pertinent to the present context, they reminded me that I should never do anything for what it would bring me later in life. Rather, one does what one does for the value and meaning of the doing itself. You have all heard the cliché -- life isn't about the destination, it's about the journey.

Who do I aspire to become?

If our past is prologue, then who we are will always be shaped by the futures we imagine for ourselves. This thought brings me to the second question, to which I now turn: Who do I aspire to become?

It seems, to me at least, that the lesson in the last reminder from my parents is universal. Whatever we do, we should do for its intrinsic importance and meaning and not for whatever gain it may bring us. When we imagine the future, it is not some accomplishment or reward that we should envision. The future is a hypothetical vantage point from which we can see the present as the past -- from which we can inquire: can our actions stand the test of time? do they help us realize the project which is our life?

I do not mean that doing the right thing will not bring satisfaction, or even material reward. Often it will. But we should never confuse the consequence of doing something with the reason for which we ought to do it.

Life is not easy. We have each confronted and overcome several hurdles. Some of us have overcome physical limitations; some of us, learning disabilities; some, the streaming of a school system that does not always permit those with dreams and aspirations to flourish; some, the grind

of poverty or straightened economic circumstances; some, the hazards of missteps in our youth; some, the crush of inflated expectations of our parents, relatives and siblings; some, the disappointments of a failure to reach the goals we set for ourselves.

But the key is this. We have overcome; we are here; we are still here. The measure of a person is not where one starts; nor in some quite important sense, where one ends up. The measure is in what one makes of one's life; what one does with the opportunities one has been given, and the opportunities one strives to create for oneself.

Whom, then, do we, in our own way, aspire to be? Of course, these aspirations are shaped by the fact that we are students -- and I consciously include myself in that category. More particularly, our aspirations are shaped by the fact that we see ourselves as aspiring jurists -- however we choose to use the knowledge and insight deriving from that aspiration.

Yet we are also much more than this, and our aspirations will necessarily be loftier. Consider that we are all children. Many of us are also spouses and partners. Some of us are parents. From these relationships comes a key determinant of the aspirations we set for ourselves. We carry the baggage of our past -- not just the baggage of the past we have made for ourselves. We are the carriers of identities, expectations, obligations and dreams projected upon us by others.

In other words, one of the most important features of our lives is that we are many things to many people -- our lives have many dimensions and we have many identities. We need only reflect on all the circles of interaction, all the groups of interest or affect we have been involved with, to recall how many others have shared these same aspirations -- and how many of our acquaintances have not had the good fortune to have been able to realize them.

If our identity is always bound up with our interactions with others, then we must be conscious of how we conceive our relationships. Certainly some of these relationships are intense. Others less so. Some of our relationships are reciprocal. In many of these we perform because we are

paid to perform or because we receive some other benefit.

But a few of the most significant relationships we construct for ourselves are organized precisely around the fact that we are not paid. We volunteer. We freely obligate ourselves. What then is the connection between our aspirations and the relationships we build, not because they are thrust upon us, or because social or economic circumstance thrusts them upon us, but because we step up? What does it mean to be a volunteer?

How can I achieve the me I want to be?

This suggests my third question: How can I achieve the me I want to be?

Ici, j'aimerais signaler quelques aspects du bénévolat et la contribution que fait l'éthique du bénévolat à notre conception de nous-même. Le bénévolat est une forme assez spéciale de rapport humain. Il présume une obligation illimitée, sur une période illimitée, envers une clientèle illimitée, concernant des activités d'envergure illimitée, et qui empiète sur notre espace psychique de manière illimitée.

Vous allez apprendre dans votre cours d'obligations les règles concernant la mesure des attentes découlant des promesses, et comment fixer les dommages à payer pour l'inexécution d'un contrat. Le bénévolat est une activité un peu différente du contrat bilatéral. En poursuivant vos études vous verrez plusieurs distinctions entre ces deux formes d'engagement personnel. J'aimerais vous en suggérer quelques-unes tout de suite.

Pour commencer, le bénévolat est la mesure de nous-mêmes -- pas la mesure des choses. C'est-à-dire que le bénévolat se caractérise par la reconnaissance que les éléments les plus importants dans la vie ne sont captés ni par la logique du marché ni par la simple éthique de la charité. Le bénévolat ne veut pas dire -- rendre un service gratuitement pour autrui. Le bénévolat veut dire assumer une obligation -- une obligation plus intense, et plus onéreuse que l'obligation découlant d'un contrat synallagmatique. Kant a bien dit: la seule façon d'être certain qu'on agit moralement est que l'on agit à l'encontre de

son intérêt. Il se peut que d'autres actions soient morales, mais on ne peut pas être certain.

But there is another dimension to volunteering. When you volunteer, you surrender control to another. You volunteer to do what has to be done. You do not volunteer for the clean jobs. You volunteer for the dirty, messy jobs -- mopping floors, cleaning toilets, doing laundry, doing dishes, and so on. You do not volunteer for the status jobs. You volunteer to stuff envelopes. You volunteer for the graveyard shift. You volunteer to listen to the person that no-one else wants to listen to, and few have taken the time to listen to. There is no glory in volunteering.

This leads to another point about volunteering. Many of us inadvertently pass up the opportunity to be a volunteer every day. This is because we have a tendency to think that being a volunteer happens only in institutional settings. I do not discount this type of organized volunteering. Indeed, Pro Bono is one such institutional opportunity. And many of us have already been (and still are) active institutional volunteers: big brothers or big sisters; scout or brownie leader; United Way campaigners; volunteering at Dans la Rue; or at Chez Doris, or at Gaie écoute; driving for Opération nez rouge.

The implicit side to volunteering is, however, just as important. It has become a common response, by citizens as by governments, simply to throw money at problems. I certainly do not want to denigrate those who make generous contributions to churches, the United Way, international aid organizations, and so on. Nor would I wish to be taken as saying that popular "alms" for the homeless and foodless mendicants on the street is to be avoided. But just as "tears are not enough", "money is not enough", either. How many do we know who relish in being listed as major contributors to charitable organizations? And how many of these who pride themselves on their generosity actually do volunteer work in soup-kitchens, with the elderly, with children's organisations, with immigrant aid societies, and so on? More than this, how many of us have ever actually tried to assist a street-person who wants to find a new life to do so?

To be a volunteer is to make a moral

commitment that is more intense and more compelling, less episodic, and less antiseptic than any rule-bound "legal" obligation. It is to make a statement about who one is, and in the act of performing as a volunteer, about whom one aspires to be.

What does Pro Bono Students Canada have to do with this?

This brings me to my fourth question: Where do Pro Bono activities fit in with your aspirations and their achievement?

If volunteering is in the intention and action more than the institution why then should one be a volunteer through Pro Bono Students of Canada? Why does the institution matter? Can this institutionalized form of volunteering be made to resonate as much as grounded, day-to-day, implicit giving? Might it in fact help us to become more effective everyday volunteers?

I acknowledge that these questions have much merit. Nothing has prevented us in the past from being a volunteer, and nothing prevents us now. That is, one might respond to a plea to become an institutional volunteer much as Peter Pan did when asked what he wanted to be when he grew up. Recall that he said "I don't want to grow up!"

Il s'ensuit que la question est très importante et qu'elle va vous accompagner tout au long de vos carrières comme juristes. Quelles contributions font des institutions (y compris le barreau) à notre capacité d'aspirer, de rêver, d'accomplir, de réussir?

Il y a plusieurs réponses possibles à ces questions. Je vous en offre une seule. Nous trouvons dans les institutions des rapports intenses avec les autres; nous trouvons des ressources nous permettant d'agir efficacement; nous trouvons des occasions de réfléchir; et nous découvrons le sentiment de participer dans la construction de quelque chose qui nous dépasse. Les institutions sont des véhicules par lesquelles nous nous engageons dans la triangulation de nos devoirs, de nos responsabilités envers nous-mêmes et envers autrui.

Laisser-moi le dire d'une autre manière. Le fait que nous faisons du bénévolat ne veut pas dire que nous sommes dans le domaine

de l'informel, de la donation, de l'implicite, du non-professionnel. Bien au contraire. La meilleure façon d'apprendre les obligations du professionnalisme -- c'est faire du bénévolat. Il n'existe aucune somme qui pourrait payer le prix d'un devoir bien et consciencieusement accompli.

Volunteering through Pro Bono Students Canada means doing "human rights" in your own back yard. It is the occasion to learn the ethic of professional responsibility in a context of discovery, of support, of engagement. It is a point of comfort and

stability in an environment characterized by uncertainty, instability, frustration and occasional hostile acting-out. And it is also a refuge from the careerism that surrounds all of us in the law faculty.

Offering this refuge is what makes possible the transformation of aspiration into achievement for a volunteer. For it is in the implicit recognition of one's own vulnerability in the vulnerability of another that is the highest vocation of a volunteer. It is, I believe, the project which defines us as responsible human beings.

I'd like to conclude my reflections with a song written by a person with whom I shared the musical stage almost forty years ago now. Phil Ochs was a sensitive and vulnerable poet and writer of popular songs who, when the inspiration dried up, began to drink heavily, and in one moment of despondency, killed himself. Before he did so, however, he penned an extraordinary call to action -- an anthem to engagement. The song is entitled I Guess I'll Have to do it While I'm Here, and I'd like to conclude by playing it for you now:

I GUESS I'LL HAVE TO DO IT WHILE I'M HERE

(Phil Ochs)

There's no place in this world where I'll belong when I'm gone;
And I won't know the right from the wrong when I'm gone;
You won't find me singing on this song when I'm gone;
So I guess I'll have to do it while I'm here.

And I won't feel the flowing of the time when I'm gone;
All the pleasures of love won't be mine when I'm gone;
My pen won't write a lyric line when I'm gone;
So I guess I'll have to do it while I'm here.

And I won't breathe the brandy air when I'm gone;
Can't even worry bout my cares when I'm gone;
Won't be asked to do my share when I'm gone;
So I guess I'll have to do it while I'm here.

And I won't be running from the rain when I'm gone;
Can't even suffer from the pain when I'm gone;
Nothing I can lose or even gain when I'm gone;
So I guess I'll have to do it while I'm here.

Won't see the golden of the sun when I'm gone;
And the evenings and the mornings will be one when I'm gone;
Can't be singing louder than the guns when I'm gone;
So I guess I'll have to do it while I'm here.

All my days won't be dances of delight when I'm gone;
Sounds will be shifting from my sight when I'm gone;
Can't add my name to the fight when I'm gone;
So I guess I'll have to do it while I'm here.

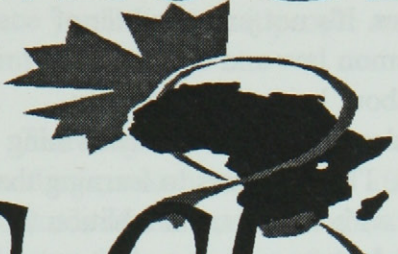
And I won't be laughing at the lies when I'm gone;
Can't question how or when or why when I'm gone;
Can't live proud enough to die when I'm gone;
So I guess I'll have to do it while I'm here.

There's no place in this world where I'll belong when I'm gone;
And I won't know the right from the wrong when I'm gone;
You won't find me singing on this song when I'm gone;
So I guess I'll have to do it while I'm here.

Submit to the Quid
quid.law@mcgill.ca
by Thursdays at 5pm.

The Get Dressed Event

McGill



AIDS Charity Ball

Venue: Five Star Hotel
January 15th, 2005

www.law.mcgill.ca/students/clubs/charityball

A Transsystemic Dragon?

by Joseph Renaud (Law II)

When I explained that my law faculty taught both western legal systems at the same time, I expected Chinese lawyers in Shanghai to respond with quizzical looks, if not a complete lack of understanding. Surprisingly, however, they were quite familiar with the strange beast that is Legal Transsystemia. In this age of China's opening up to the rest of the world, McGill's approach to legal training was not perceived as odd, but rather as yet another example of western educational adaptability.

In practice, China is at least as legally transsystemic as Quebec, particularly in the eastern coastal areas where the bulk of the country's development is taking place. A massive amount of international trade and dealings between the mainland - officially a civil law jurisdiction - and Hong Kong - which has inherited Britain's common law - means that Shanghai's lawyers are increasingly working with concepts from both common law and civil law systems.

They are doing so in three languages (Shanghainese, Mandarin and English).

The issue of how a transsystemic approach to legal education could help in appraising the rapidly-evolving Chinese environment was often raised in our conversations. To understand why, one needs to appreciate the dynamics that have shaped and continue to influence China's legal system.

A useful analogy to explain the creation and the multifaceted nature of the Chinese legal system is that of baking a cake. Carefully blended in the right proportions, the ingredients below provide the aspiring chef with a fascinating legal hybrid:

Baking Instructions: The Chinese Legal System

1. Take equal proportions of Confucian and Legalist traditions, mix vigorously until the omnipresence of the collective has almost completely diluted the

flavour of individual rationalism. When the importance of family ties has become obvious, accentuate the flavour by throwing in a zest of "guanxi" (web of relationships).

2. Peel large philosophy of the Buddhist and Daoist variety. Do not ruin the distaste for litigation by ensuring that alternative means of conflict resolution, such as mediation, are carefully preserved. Stir carefully into the original mix. Homogeneity is preferable but not required.

3. Marinate the mixture in a pool of Roman legal concepts imported from Germany and Japan. The substance should look like something vaguely familiar, but upon closer inspection its unique nature should be apparent.

4. Pour into variously shaped moulds of the local or national variety. Bureaucratic fiefdoms are guaranteed to give the final product a distinctively localized flavour.

5. Bake under the heat of Revolution. Before the mixture is cooked, stir vigorously and remove recalcitrant concepts such as "private ownership of land." Replace the latter with "the State owns and administers all." Then add whatever is needed to improve the texture, such as "the State shall grant or allocate 'land use rights.'"

6. When the mixture is cooked, proceed with the trimmings. Common law concepts will provide exotic flavours to those areas of the palate that were previously neglected, such as the field of securities. Be sure not to forget Hong Kong as the large common-law cherry on top of the cake.

7. Serving instructions: cool Revolution's heat and the State's overarching primacy by placing the cake in the refrigerator of economic globalization and liberalization policies. WTO accession deadlines will provide for constantly-changing rules and regulations.

8. Eat the finished product with a fork or chopsticks.

CAUTION: Final result is volatile and extremely sensitive to any changes in international political and economic variables. Keep out of reach of legal neophytes.

Transsystemic legal education is itself a recipe for success: it teaches one how to spot various ingredients, how to understand their role, and how to think outside the box. At McGill, we are fortunate enough to be learning how to appreciate complicated recipes that make up legal systems beyond our own borders. It's not just a matter of mastering common law and civilian concepts. It's about being intellectually nimble and understanding their intertwining and interaction. This amounts to learning the art of juggling with concepts, in addition to reaching beyond the two systems that were originally learnt in order to take into account cultural and philosophical inputs that have a large impact on any legal system. Such skills can be put to great use in China.

The Middle Kingdom is going through what some have dubbed "The Chinese Renaissance." Pudong, the land across the Huangpu River from Shanghai's old colonial district, was where the farmers grew the city's vegetables only ten years ago. Today, the only thing sprouting in Pudong are skyscrapers, and at an astonishing speed. It is no secret that the incredible changes we are witnessing in China are the beginning of a collective effort by over a fifth of the world's population to accede to our own living standards.

If your ambitions are international in

nature, whether related to business, international organizations, the environment, and even politics, then the events taking place in China are likely to affect your professional career. McGill law graduates are being handed a unique opportunity to put their transsystemic skills to good use. In order to do so, however, our faculty needs to show the way and spearhead more initiatives.

I am incredibly satisfied with the quality and the breadth of the education that I am receiving in this law faculty. My only complaint is of its lack of involvement in the Asia-Pacific region. We need more Asian exchange students, professors, and speakers, and more research done in the important field of Asian legal reform. Finally, we need an exchange program with Hong Kong University. As far as summer jobs or internships are concerned, emerging law firms in China are thirsty for skilled students who are able to read complicated recipes. It would be wise to start exploring and compiling the summer internship opportunities that exist with Chinese law firms in Beijing and Shanghai. The monetary rewards are not as great as those of working in New York, but the sheer experience and opportunities available in a rapidly-developing legal market more than make up for it.

A Summer in Yemen

by Ian Philp (Law II)

Landing in Yemen this past May, I was a bit wary about what lay ahead. I'd weighed the pros and cons before accepting a human rights internship in this remote corner of the Arabian Peninsula, but travel warnings about rebel warlords, tribal kidnappings and a strong al-Qaeda presence still gave me pause to sweat. Yemen was closed to foreigners until less than half a century ago, and (by poverty or by choice) most Yemenis still hold to the traditional lifestyle of the past. Yemen remains a strongly Islamic society, and religion exercises an enormous influence on daily life. There are nearly one hundred minarets in the capital city of Sana'a, and five times a day the entire city would erupt into an enchanting cacophony of Allahu-akbars and

al-hamdulillahs as the faithful were called to prayer.

On the streets, dress is conservative: women are draped in black burkas from head to toe with only their eyes visible to the world, and men wear red keffiyah headscarves and flowing white jalabiya robes, with their tribe's unique jambiyya dagger or a pistol thrown in for good measure. I couldn't have stood out more.

One of the first things that astounded me was the hospitality of average Yemenis. Although some people were clearly not happy to see a Westerner, for the most part I was met with goodwill and generosity. What's more, my blond hair and blue eyes

didn't automatically brand me an 'American imperialist' (as I'd been warned it would before leaving). Yemenis draw a clear distinction between Westerners and their governments, which stands to reason if you consider the corrupt, self-interested kleptocracy they live under. Even when travelling in remote areas I was treated as an honoured guest, and welcomed into many Yemeni homes.

In fact, my most memorable experiences in Yemen came from such hospitality. Soon after arriving, my wealthy landlord Abdurrahman invited me out to his country estate - the cachet of socializing with foreigners being too great to resist, I think. He'd planned out a simple agenda: the

afternoon would be spent chewing qat, the intoxicating leaf that's all the rage in Yemen. But the first item of business was to spend the morning shooting AK-47s. It would, of course, have been impolite to refuse.

Kalashnikovs are ubiquitous in Yemen, and in tribal areas they are the definitive sign of prestige and power. When it came my turn to shoot, Abdurrahman handed me the rifle with an expectant look in his eyes. My adrenaline surged. I accepted it carefully, took a couple deep breaths, aimed and gingerly squeezed the trigger. There was an explosion of noise and the weapon bucked wildly in my hands. The bullets missed the target completely, deciding instead to shred into the bark of a nearby tree, splintering its trunk. There was dead silence, broken only by the crackling of the gun barrel as it cooled. Suddenly Abdurrahman burst into laughter, and roared his approval - apparently I'd done well for both a first timer and a foreigner.

That afternoon we headed back to Abdurrahman's for the afternoon's qat party. For Yemenis, qat is more than just an intoxicant; it's a social institution. Although not physiologically addictive, all social interaction in Yemen revolves around the drug such that those who don't chew are effectively outcasts. Heedless of fact that its steep cost keeps most people close to bankruptcy, or that its cultivation is eating up scarce water resources at an enormous rate, most Yemenis chew every day. Such is their commitment to qat that the top floor of Yemeni houses - known as the *mafraj* - is reserved exclusively for qat chews.

What's it like? Chewing it tastes like chowing down on a bag of sour grass clippings. One literally builds up a wad of qat leaves between the teeth and the cheek, and then mashes them to a pulp to extract the juices. This process takes several hours, and Yemeni men nonchalantly walk around town

for most of the afternoon with tennis-ball sized bulges in their cheeks. Yemenis chew in groups because qat is an overwhelmingly social experience. Once under its influence normally silent Yemeni men become deft conversationalists, and in such a conservative society, qat chews are the only place you'll hear what people are really thinking.

The height of Yemeni culture may be its weddings, which are raucous affairs in which hundreds of men gather to chew mountains of qat and blast traditional Arabic music late into the night. Weddings are also delicate balances of tribal honour, and for that reason they also seem to court disaster. Yemeni tradition dictates that the (very heavily armed) male members of the bride's family must storm into the wedding a few hours late and demand greetings from the male members of the groom's family. Tradition has it that if the bride's kin don't feel they've been received warmly enough they have the right to take the bride back by force - an increasingly seldom but not unknown occurrence.

Knowing this, I was prepared when a gang of heavily armed men burst into the wedding I attended. The band quickly stopped playing, and all conversation dropped to a hushed whisper. Beside me, several of the guests quietly laid a hand on their AK-47 or gripped their *jambiyya* dagger tighter in anticipation. As the elaborate greetings took place at the far end of the wedding tent we tried to catch a glimpse of what was happening while remaining as low to the ground as possible. Thankfully, the bride's relatives were satisfied by their reception. When this became clear the celebration sprang back to life, twice as vibrant as it had been before.

As the night wore on the band began to pound out a rhythmic drumbeat to signal the beginning of the *jambiyya* dance. As a

matter of pride, every male Yemeni is expected to master the *jambiyya* dance so he can perform it with his male relatives at group gatherings. The dance begins with the men all facing each other, daggers drawn. Taking their cues from the family's patriarch, they walk round and round in circle while pirouetting in unison and simultaneously thrusting their daggers back and forth, up and down. As the tempo of the drums increases they are soon a whirling blur, daggers flashing to and fro as they spin faster and faster. The skill of the dancers is judged by how close they stand to each other, as at close proximity it's quite easy to eviscerate your neighbour with a careless thrust of the knife.

At one point in the celebration, a Yemeni family decided to honour me with an invitation to participate in their *jambiyya* dance. All the eyes in the tent fell on me when the family elder asked me to join, and smiles broke out all around when I accepted his invitation. My adopted tribe gathered around me, and we began to turn to the driving beat of the drum. Fighting the effects of the qat I concentrated as hard as I could, focussing only on my feet and my dagger. As we twirled and looped in sync, all I could do was pray I wouldn't inadvertently lop off a nose, an ear, or worse. Several minutes (and several close shaves) later the dance concluded, and a horde of Yemenis rushed up to shake my hand as a round of good-natured laughter filled the tent.

Beyond telling a few stories, I'm at a loss to fully express both how foreign and how welcoming Yemen was for me. A summer's worth of immersion meant that on my return I had to readjust to all the implicit assumptions on which we function. I've found that this process has been much like the trip which provoked it: sometimes thrilling and sometimes unpleasant, but always a fertile ground for insight.

It's Up to You: Reject the Recruitment Myths

by Derek McKee (Law III)

When you got into law school, your friends and family celebrated. "Look at all the options that are open to you," they said. "There are so many things you can do with a law degree!" You basked in your newfound freedom.

But since you arrived here, various forces have been conspiring to limit your choices. At sponsored coffee houses and career days, the message is clear: forget about freedom, because there is only one option worth pursuing. And then in stark contrast to extracurriculars, where law students seem

determined to express their identity, many law students are willing to subjugate their entire personhood when it comes to choosing a career.

Recruitment propaganda takes the form of two myths. These myths are rarely made

explicit, because in explicit form they are obviously absurd. But in their more subtle, implicit forms they are just as absurd. I hope to expose this absurdity by pointing out the subtle forms.

The first myth is that recruitment jobs are the only jobs. In one of its subtle forms, this myth can be found in statements like, "Unless you summer with a firm, you won't get an articling position." As a result of this myth, many law students think that OCIs are their only hope; the alternative is professional failure, poverty and exclusion.

Frankly, this is bullshit. Whether you do OCIs and whether you get a job at OCIs matters very little. There are hundreds of different kinds of jobs out there, and most of them are not represented at OCIs. And despite the propaganda, you will get an articling position if you want one. It might not be your dream job, it might not happen right away, but you will get a job.

Don't underestimate the safety net your McGill degree will give you. None of us will ever be unemployed for long (unless we choose to "take some time off"); none of us will ever have to accept a terrible job just to survive. We are privileged to be at McGill and we will remain privileged after we graduate. I am starting to suspect that we law students like to spread rumours about the scarcity of articling positions in order to minimize our sense of privilege and its accompanying responsibility.

Unfortunately, the myth that recruitment jobs are the only jobs appears even more insidiously in the form of an information gap. Many students have no idea about any career options that aren't represented at OCIs or career days. The same students who were so resourceful in tracking down obscure articles for their case comments seem to withdraw when it comes to careers. By default, they end up ordering from the limited menu handed to them by OCIs.

Surfing the Web is a good way to start closing this gap, but it's probably not enough. If you want to know about a particular field, the best way to learn of opportunities is get involved, now. Waiting for the perfect Pumpkin Law firm to recruit you is like waiting for the Great Pumpkin. Become a Pumpkin activist, start a Pumpkin business, write an article on Pumpkin policy. Get a research job with a Professor X. (Even if this professor isn't so hot in the classroom, s/he might be great to work with.) This is how you will meet Pumpkin lawyers and learn of opportunities in the Pumpkin field (or patch, as it were).

The second myth is that recruitment jobs are the best jobs. In its more subtle version, this myth takes the form of competition among students for the biggest, high-payingest, New-Yorkiest jobs. It also explains the disproportionate esteem we give to our peers who get these jobs.

Don't believe the hype: Wall Street, Bay

Street and so on are not for everyone, and they might not be for you. Lots of law school graduates have satisfying, fulfilling careers. Not all of them work for big firms; not all of them are even lawyers. Some are sole practitioners, some work as in-house counsel, some make policies or teach students or write books. Chances are, you know some of these people personally. Chances are, you've also met some big firm lawyers who are miserable, hate their jobs, and wish they had been less successful at OCIs.

Before applying to the big firms, ask yourself this: What about myself will be expressed in this job? Another way of asking this question is: if this job were an extracurricular, would I want to join it? It's true that some people have a passion for corporate law or great big financial transactions; more power to them. But I suspect that most law students don't have such an interest. They try to invent one, because they've convinced themselves that this is their best and only option.

In second year you will be bombarded with new kinds of signals from law school and from the legal profession. The important challenge is to keep these signals in the background and to concentrate on remembering how to be yourself. The happiness of your long-term relationship with the study of law and the legal profession probably depends on it.

Did Somebody Say Servitude?

The Civil Law Property Walking Tour is a Go!

by Jason MacLean, MBLA Chairperson (Law II)

Last year, in the course of musing in these pages about my pleasantly unexpected civilian leanings, I mentioned the possibility of a Civil Law Property Walking Tour of downtown Montreal to be led by Professor Robert Godin. Well, it's a go...almost.

We are presently in the developmental stages. At this point, we need to know how many students are genuinely interested in taking part in this unique, unprecedented walking seminar about the legal foundations

of Montreal's downtown. We are aiming for Friday, 1 October 2004. We'll likely begin around 9:30 A.M. and wrap things up after having lunch at about 2:30 P.M. The day will begin by examining the various legal and financing techniques underlying some of the most interesting buildings in the city, including a fascinating behind-the-scenes look at the actual legal documents involved, whereupon we'll go for a stroll and visit the buildings themselves.

Because demand is already high and enrollment must be strictly limited for this unique seminar to succeed, if you can commit firmly to taking part in what will be surely one of the most interesting educational experiences you are apt to have at law school, please RSVP immediately by sending an e-mail to me at jason.macleam@mail.mcgill.ca.

Due to the nature of the talk and tour, enrollment is limited to those who have completed the first-year course in civil law property.

OLIVIER KRAUT PROUD SPONSOR OF THE

WILSON

AT 2 P.M. TO 5 P.M.

WHEN IT'S A MYSTERY!

WE KNOW YOU HAVE FUN THOUGH

THAT'S NO MYSTERY.

OLIVIER
KRAUT